TIMES-VIRGINIAN

IN THE HEART OF THE DARK TOBACCO BELT

APPOMATTOX, VIRGINIA

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CALVIN H. ROBINSON ....EDITOR AND PUBLISHER

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Editorial Comment

NOW FOR CHRISTMAS!

The end of the coal strike opens the door for an old-time celebration of the Christmas season. The strength of the American people under pressure has again been demonstrated and the leadership of our officials vindicated.

And there are countless other reasons why this Christmas should be a happy one. The service men, most of them, are home from the war, and family gatherings will be more meaningful than for many years. And shoppers are finding more commodities available this season; we have been blessed with harvests; and there are jobs for all. We can scarcely recall a holiday season to which everyone can look forward with so much anticipation. May it make us humble and cause a dedication of spirit.

ON THE CREDIT SIDE

Such continued adverse fortune accompanied the Truman administration, that it is a genuine pleasure to point to its handling of the recent coal strike and place it on the credit side of the longer. The government was equal to the responsibility it faced; met it head-on and won a victory. And our state government was on the job, and was equal to the challenge of the hour.

Tuck names council to secure seal to fill State's needs.

Witnesses declare violence marked re-election of Senator Bilbo.

Patterson and Baruch urge caution in U. S. disarmament.

Investigation follows hotel fire in Atlanta, where 113 met death.

Byrnes urges troop reductions.

Letter To Santa

"I wrote a note to Santa Claus
I thought it would be fun.
I said I'd like a lot of things
Especially a gun.
But Father shook his head and said
That wise old Santa knew
I'd shoot myself or someone else
And that would never do.
So then I wrote and asked him for
A sleigh with jingle bells,
An auto, and a train of cars,
And a pound of caramels.
But sister May she cried
Oh, don't ask for all those noisy toys
And Santa knows that candy
Ain't good for little boys.
So then I wrote and asked him for
A music box to play
And a watch just like my father's
To tell the time of day.
But brother Tom he laughed and said
Your brain must be askew,
Old Santa never brings such things
To little kids like you.
At first I felt discouraged
But now I'm not because
My mother says that no one knows
The mind of Santa Claus.
She says it's safe to let him bring
Whatever he thinks best,
And mother has, I truly think,
More sense than all the rest."

Try a Classified Ad.

TAKE MY WORD FOR IT!

By FRANK COLBY

Bell Syndicate—WNU Features.

ARMY AND NAVAL RANKS HAVE CONFUSING NAMES

Should the army and navy be merged, and all servicemen wear the same uniform, as someone has proposed, the thrill and pride of military rank inevitably will have to be overhauled. Indeed, a renaming of most of the commissioned ranks would be the sensible thing to do in any event.

Even after years of intense concentration on military affairs, the civilian American is still completely baffled by the inequalities and inconsistencies of army and navy titles. These are the comparative ranks of the two services:

Army	Navy
General	Admiral
Lt. General	Vice Admiral
Maj. General	Rear Admiral
Brig. General	Commodore
Colonel	Captain
Lt. Colonel	Commander
Major	Lt. Comdr.
Captain	Lieutenant
1st Lieut.	Lieut. (J.G.)
2nd Lieut.	Ensign

To begin with, both services have two lieutenants, but the army second lieutenant does not correspond to a naval lieutenant, junior grade, as the titles suggest. For does the army first lieutenant share equal rank with the senior or full lieutenant of the navy. The rank and pay of the naval lieutenant (senior) are the same as an army captain's. Both wear two silver bars on their working uniforms. But "captain" (army) certainly suggests a higher rank than "lieutenant" (navy).

As a matter of fact a captain in the navy is "brass"—he's equivalent to a full army colonel. Both wear the silver spread eagle insigne on their working uniforms. But this time "captain" (navy) does not suggest the importance of "colonel" (army).

To complicate matters even more, any commissioned naval officer who is in command of a ship, boat or craft is addressed by the title of captain, although his actual rank may be that of commander, lieutenant commander, lieutenant, lieutenant junior grade or ensign. Officially he is captain of his ship, and is spoken of and to as "captain." But he does not hold the rank of an actual naval captain.

The same confusion exists in the case of certain army ranks. Every one knows that an army major has considerably higher rank than an army first or second lieutenant. Why then is a "lieutenant" general one rank higher than a "major" general? To simple, nonmilitary minds like mine, "major" suggests "greater in rank; superior in position" (in Latin major actually means "greater"), the exact opposite of minor. But a major isn't greater than a colonel, and a major general is minor to a lieutenant general. See what I mean?

YOUR FORTUNE FINDER

To learn your "Fortune" for this week from the stars, write in the letters of the alphabet corresponding to the numerals on the line of the astrological period in which you were born. You will find it fun.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26																										
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
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MAR. 21 - APR. 20	1	10	5	12	6	19	21	6	6	9	3	9	5	14	3	25										
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MAY 21 - JUNE 21	19	11	9	12	12	20	15	4	15	1	2	9	7	10	15	4										
JUNE 22 - JULY 23	16	18	15	2	12	5	13	15	6	20	8	15	21	7	8	20										
JULY 24 - AUG. 23	9	13	18	5	19	9	19	20	9	2	12	5	12	21	18	5										
AUG. 23 - SEPT. 23	18	5	12	9	7	9	15	21	19	3	15	14	20	1	3	20										
SEPT. 24 - OCT. 23	1	6	13	1	7	18	1	14	3	5	20	8	18	9	12	12										
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DEC. 23 - JAN. 21	4	5	13	1	14	4	20	15	16	17	21	1	12	9	20	25										

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By HAROLD L. LUNDQUIST, D. D.
Of The Moody Bible Institute of Chicago.
Released by Western Newspaper Union.

Lesson for December 15

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PHILEMON: A LETTER ON CHRISTIAN BROTHERHOOD

LESSON TEXT—Philemon 4-20.
MEMORY SELECTION—Now we Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—II Corinthians 3:17.

Christian brotherhood! That may not sound like a dynamic influence destined to change the world, but that is just what it has done. We study today a letter written about a slave boy at a time when slavery was accepted as right, but it studied principles of Christian consideration and brotherly love which were eventually to overthrow slavery. It is still at work today when and where we let it!

This letter, written by Paul and yet by the Holy Spirit, personal and yet eternal and spiritual in its application, is a model of letter writing, and equally a model of Christian brotherhood. It concerns one Onesimus, a slave who had deserted his master and probably defrauded him (v. 18). He had been converted and now was being sent back to his master.

I. "I Might Be Bold—Yet I Rather Beseech Thee" (vv. 4-9).

After a fine spiritual salutation (vv. 1-3), Paul enters upon an appeal to Philemon which is a model of tact and courtesy.

First he lets Philemon know of his prayerful interest in him. Paul had been praying for him, that's why he could say such a helpful word.

Then he recognizes Philemon's goodness and his effective testimony for Christ. This was an excellent approach to the making of a request, and be sure that it was not empty or hypocritical flattery. We do well to recognize the fine qualities of our Christian brother, and we could profitably speak of them more than we do.

Then Paul was ready to make his request. See how nicely he does it. He skillfully reminds Philemon that he (Paul) might make some demands, and especially in view of his age and his imprisonment. But he will not do so; rather he says, "I beseech thee."

II. "Without Thy Mind I Would Do Nothing" (vv. 10-16).

Paul, the aged prisoner, had found in his new convert, Onesimus, a real helper. He would have liked to keep him. In fact, says he to Philemon, Onesimus could do for me the things you would want to do if you were here (v. 13).

Paul could have felt sure of the willingness of Philemon. He could have assumed that the request would be granted. And in any case, Philemon did not even know where Onesimus was, so why not keep him? He did not reason thus.

True Christian consideration respects the personal rights and the property rights of another. We must not assume, or demand, or put pressure on anyone (v. 14) to get what they have or to draw out their service.

Another expression of consideration is found in verses 15 and 16. Philemon had lost a heathen slave, now he is receiving back a Christian brother. No worker will give less in service, and no master will demand more, because both are Christians.

Now Paul touches on one of the finest elements involved in Christian brotherhood, namely, co-operation. We are to live and labor together for a common cause. Pleading for his friend and brother, the young slave Onesimus, he says:

III. "If Thou Count Me a Partner, Receive Him" (vv. 17-21).

Partners share the benefits and the burdens of their joint enterprise. Partners in the gospel, like Paul and Philemon, shared not only spiritual blessings, but also the responsibilities. Paul was presenting such an item to Philemon in the return of Onesimus. Something had to be done about the debt of Onesimus, his failure as a servant. Paul says, "Charge it to me, your partner."

It has been pointed out that there is here a blessed example of the important doctrine of imputation, which is the "act of God whereby he accounts righteousness to the believer in Christ," because he "has borne the believer's sins in vindication of the law." So we note that verses 17 and 18 perfectly illustrate imputation.

Paul's promise, "I will repay it" (v. 19), was the legal phraseology of a promissory note in his day. It was a bonafide partisanship transaction, yet it was coupled with a reminder of indebtedness. Everything Philemon had and was he owed to Paul; but, says the latter, "I will not speak of that now."

No right-thinking person is content always to be on the receiving end. The humblest recipient of favor or the smallest child who feels the love of another wants to respond. The considerate friend will, therefore, not always insist on giving, but will graciously (like Paul) open the way for co-operation, for partnership.

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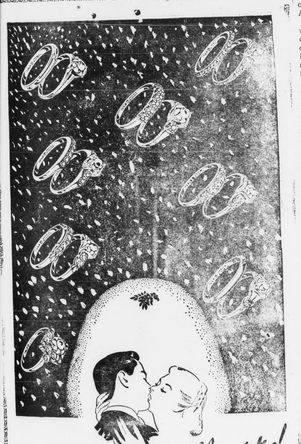

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Pamplin

Pamplin, Dec. 9.- Braxton Dickerson, of V. P. I., Danville was the week-end guest of his parents, Mr. and Mrs. L. L. Dickerson.

Sunday guests in the home of Mr. and Mrs. L. L. Dickerson were Mr. and Mrs. Barton, of Lynchburg.

Mr. and Mrs. E. S. Ponton were guests in the home of Dr. and Mrs. C. H. McCall last week.

Miss Jane Estes Martin, of Richmond was the week-end guest of her mother, Mrs. Flossie Martin.

Mr. and Mrs. Howard Gilbert, of Appomattox were Sunday guests of Mr. and Mrs. E. L. Pankey.

Mrs. George Bowles, of Richmond was the week-end guest of the Rev. and Mrs. W. M. Black.

Miss Mary E. Bowles, who has been visiting in the home of Rev. and Mrs. W. M. Black has returned to her home in Fluvanna County.

Miss Irene Scruggs, of Richmond was a week-end guest of Mr. and Mrs. Leslie Scruggs.

Rev. John Cunningham, of Danville was the week-end guest of Mr. and Mrs. E. N. Cunningham.

Mr. and Mrs. Acree Southall, of Farmville were Sunday visitors of Mrs. L. M. Southall.

Mrs. Ruby Mann spent last week with relatives in Lynchburg.

Mrs. E. K. Trower, of Norfolk is visiting her mother, Mrs. Martha J. Williams.

Deciphers Story of Old Syrian Tablet

A scholar at Yale university recently translated an inscription on a clay tablet found in Northern Syria which comprised the oldest known narrative of the supernatural birth of an exceptional child," antedating similar tales familiar in Old Testament literature.

The ancient tablet was one of several unearthed during a series of archeological expeditions begun in 1929 at Tell Shamra, the site of [illegible] was made by Dr. Ch[illegible] mann, director of Judaica research at Yale.

He said the inscription, in cuneiform alphabet, formed the prologue of a Canaanite saga about a certain Daniel, who lived more than 1,000 years before his namesake who invaded the lions' den, and how he begat a son named Aqhat.

Miracle Play In Modern Texas Town

LOS PASTORES, the hybrid of Spanish - Indian miracle play introduced to Mexico centuries ago by Spanish monks and presented in San Antonio during the Christmas season, is enacted primarily for its spirituality.

A group of amateur actors go from house to house by invitation and because it is traditional that no one prompted by idle curiosity should witness the performance, only the initiated can find the scene of presentation.

Usually someone's back yard becomes the stage; the doorsteps serve as background for the Nacimiento. Meager scene: various objects are set on the stairs; pieces of crockery, tinsel, pincushions, patron saints—anything the household considers especially beautiful. In the center of the lowest step, the Christ Child (a life-sized doll placed on a platter with divers gaudy candy) is surrounded by plaster shepherds, donkeys, etc.

A tent opposite the Nacimiento gives evidence of representing hell; a bonfire has been built within and live devils emerge therefrom.

The play has no definite time for beginning, but finally, a girl starts to walk back and forth reciting. Overdressed shepherds drone a seemingly endless song. Ermitano, the comic relief, carrying a rosary of spools, also represents the soul of its earthly journey and is often accompanied by the strumming of Archangel Gabriel.

It is a never-ending performance: seven devils, six in sequined black with animal masks and the forktailed Lucifer in brilliant red, are finally vanquished; likewise, a wild Indian is overcome and kisses the Christ Child; the shepherds and all in attendance kiss the Child, solemnly and as slowly as possible.

Faith and Peace Are Eternal . . .

TWENTY centuries have passed since the inn at Bethlehem was overcrowded because of Caesar Augustus and his census.

The bigwigs who crowded the inn were committed to oblivion by their contemporaries and, except for the census and resultant conditions at Bethlehem, it wouldn't matter too much if Augustus completely vanished from the history books.

It is generally immaterial that, as puppet king of Judea, Herod formed the Kingdom and kept it out of the clutches of Cleopatra, rebuilt the city of Samaria, and endowed several pagan temples long since crumbled into dust. One people are, that his wife and two sons were murdered at his command. This sort of is forgotten; "few is remembered chief-

ly because of his hypocritical treatment of the Wise Men and because he authorized the slaughter of the Holy Innocents—and even this deed of incredible cruelty might have been forgotten if the Innocents were not associated with the Babe of Bethlehem who grew into the Christ and bequeathed a new philosophy of love and peace to all mankind.

Some men question what has been accomplished during the 20 centuries since Bethlehem.

True enough, some of the records have been written with indelible inks of hatred and prejudice and splattered with much blood; but cynics had best not rest their argument too confidently upon the gory records written or provoked by men who either did not know Christ or openly rejected his commands.

On the other hand, the glad tidings announced to a few shepherds at Bethlehem have inspired courage and faith and love such as no earthly decree or proclamation has ever called forth.

Faith and Peace are eternal quests—and twenty centuries are mere fleeting moments of Eternity.

Christmas Poem

The time draws near
the birth of Christ.
The moon is bid; the
night is still;
The Christmas bells
from hill to hill
Answer each other in
the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between each sound.

Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and good-will, good-will
and peace,
Peace and good-will, to all mankind.
—Tennyson.

Christmas Trees, Cribs and Ceppi

Christmas trees and cribs, within respective spheres of influence, provide focal points for observances of the season.

Various legends claim to tell the story of the first Christmas tree; actually, evergreen decorations were so closely associated with pagan celebrations that they were banned by many ecclesiastics of the early church.

According to literature, the first Christmas tree was set up at Strasbourg, Germany, in 1604; even then, the cry rose against heathen customs and, as late as 1851, the Rev. Henry Schwan was severely criticized for setting up a Christmas tree in his church in Cleveland, Ohio.

St. Francis of Assisi received special permission from the pope to present a tableau of the nativity scene. This first crib, set up at Greccio, Italy, in 1223, was an immediate sensation; the renaissance endowed the cribs with ornate pageantry and, modernly, the crib is to southern Europe and Catholic countries what the tree is to America and northern lands.

Eighteenth century Italians were fond of a fantastic decoration called the Ceppo. Pyramidical in construction, the Ceppi were made on a framework of lathes with transverse shelves rising to three or four stories, depending on the over-all size of the Ceppo.

The whole thing was covered with colored paper, tufts, tassels, fringes, tiny pine cones, and little flags; a manger scene was represented on the lowest shelf, while the upper ones were covered with small gifts, etc.; wax tapers were placed along the sides and a large gilt cone ornamented the top. Although the original designer probably never saw a Christmas tree, the Ceppo—aided by a little imagination — bridges the gap between Christmas cribs and trees.

Star of Bethlehem Phenomenon of Age

The Star of Bethlehem has been the subject of extensive research and discussion.

Modern astronomers have considered several natural phenomenon theories without attaching too much weight to any such hypothesis.

Skeptics regard the whole thing as mere invention, colored with Oriental imagery, designed to honor Christ; and faith accepts the star as the supernatural phenomenon which proclaimed the birth of Jesus.

The first chapter of the gospel according to St. Matthew begins:

"The book of the generation of Jesus Christ, the son of David, the son of Abraham . . ."

And confirming Bethlehem as the city of David, the angel of the Lord declared:

"For unto you is born this day, in the city of David, a SAVIOUR which is CHRIST the Lord." St. Luke 2:11.

Considering tradition, which accepts that King David's shield formed a six-pointed star, the Star of Bethlehem appropriately

". . . stood over where the young Child was," St. Matthew 2:9.

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From where I sit ... by Joe Marsh

A Grand American Tradition

The Cuppers had a grand old family reunion last week—for the first time since the war.

Big and little Cuppers came, by car and train, from as far west as Nebraska and as far east as Vermont. They crowded Dee and Jane's house, set up quarters in the barns, or stopped with neighbors—and a jollier gathering you couldn't have imagined!

I was asked to their final Saturday night supper, when they sang old songs, drank beer and cider, reminisced. Dark Cuppers and blonde ones—Vermont accents and Alabama drawls—doctors and farmers . . . all with their differences of taste and politics, yet as close and harmonious in spirit as a group could be.

From where I sit, it's a great American tradition—not just family reunions, but the ability to get along as one harmonious family, regardless of differences of taste—whether it's taste for politics or farming, beer or cider.

Joe Marsh

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